

אלהים

OR,

God and the Magistrate:

As it was delivered

In a SERMON before the Honorable
Baron ATKIN and Justice TIRRIIL, two
of His Majesty's Judges of Assize, in the
Cathedral Church of *Lincoln*, and in the
Shrievalty of the Honorable

Sir EDWARD DYMOCKE K^t
and CHAMPION to His Sacred

MAJESTIE.

Aug: 17. 1663

By OBADIAH HOWE, *M. A.* and Vicar of
Boston in *Lincoln-shire*.

*Take heed what ye do; for you judge not for man, but for
the Lord, who is with you in Judgment,* 2 Chron. xix. 6.

*Ultio Magistratus, DEI ultio est: & quam rependit Magistratus, rependit
& ipse DEUS. Spenshem. in Rom. xii. 19.*

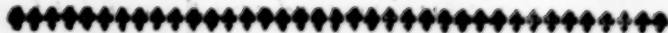
L O N D O N,

Printed for William Atallory Book-seller at *Boston*
in the County of *Lincoln*. 1663.

Imprimatur

Septemb. 15.
1663.

M. Franck, S.T.P. Rever.
in Christo Patri ac
Dom. Dom. Gilb. Ar-
chiepisc. Cant. à Sacr.
Dom.



To the Honourable Sir *Edward Dymocke*
Knight, and *Champion* to His Sacred *MAJESTY*, and High-Sheriff of the County of
LINCOLN.

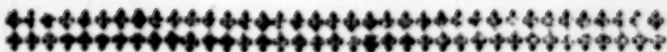
^{SIR,}
That Sober and Grave Apophthegme, which I
finde given by the Antient Jewes *ἄνθρωπος*
Sile & liberaberis, in English thus Be silent and
be safe, gave a little check to my Resolves both for
the Pulpit and the Press. That Impress, which Cam-
bden in his Remaines tells us a Gentleman chose,
Tuti montes, tutum silentium; Silence and soli-
tude the best shelter, takes no smal impression upon
me. He that travails abroad in publick, must expect
to be wounded by two Thieves, Envy & Ignorance;
the first hath his eye alwaies upon a blot, and he will
be sure to hit it; and the summe of his numeration is
onely what was spoken ill. The second, as he some-
times admires, so he as often condemns that which
he understands not. He that knoweth least, carpeth
most; to make good that Proverb, That a Flie hath
a spleen. Let the Dish and the Dressing be what it
will, there being variety of palates, as were among
Horace his Guests, it's an hundred to one, but the Cook
is quarrelled with. But, Sir, my Resolve rather to
serve you, then secure my self, brought me first upon the

Stage; and its the same that makes me continue so. Your Command bound me for the Pulpit, and to the Auditory, by way of Discourse; and your Candor brings me to the Press, and to your Self, by way of Dedication. What was presented to your Ears, is here represented to your Eyes: not as commanding your pains in the review, but craving your Patronage. Your Command did first give life to these Conceptions; they are therefore Yours. I humbly expect that right, that you will own them. The Subject was seasonable, had the Speaker been suitable; the Subject deserves your Patronage, the Speaker desires your Pardon. It is printed, as it was preached, without alteration, save only that I present it to you intire, as it was penn'd, with some few reserves of Application in the close, which my fear of too bold entrenchment upon publick Concerns made me omit. It is not Ambition, but Obedience to your Self, and the commanding Requests of other Friends that makes me appear in print; & if I meet with ill measures from any that read it, I can esteem it one Compensation, that it is, whilest I am,

SIR,

Your humble and obliged Servant,

OBADIAN HOWE.



P S A L. LXXXII. Verse 6.

I have said ye are Gods, &c.

DAVID, our holy Psalmist, stands recorded both a King and a Prophet, both a Judge and a Preacher, both judging the Preachers, and preaching to the Judges. He telleth us *Psal. xl. 9. I have preached righteousness*, בקה'ר *in cœtu magno*, in the great Congregation, we read it; but *Rab* is qualitate, as well as *quantitate magnum*, as *Shindler* notes. The Septuagint reads it *ἐν ἰσχυροῖς μεγάλαις*, and *μεγάλαις* is of the same latitude too; *μεγαλότης* is *Majesty*, and *μεγιστοί* are *Princes* or *Great ones*. So that *David's* preaching in *cœtu magno* is but in *cœtu magnatum*: and in the great Congregation, that is, in the Congregation of great ones. *David* is his own best Comment, and test, that he did it; *Psal. cxix. 46. I have preached righteousness before Kings*: and his own best instance, when he did it, *Psal. ii. Be wise, O ye Kings; and be ye instructed, ye Judges of the Earth*.

But howsoever, here in the Text, the whole Psalm is *Conciō ad Magistratum*, and may be truly called, for so it is, a *Judges Sermon*. And if *Marlorat* calculate right, and if not, he erreth not with a few of the Learned, who

who tell us, *Psalmum hunc singulari in usu fuisse apud Iudeos, & ad hoc compositum, ut vel novis Iudicibus, vel singulis ad Iudicandum concessuris, præcineretur*, "that
 "this Psalm was in singular use among the Jewes, and
 "pen'd to this end, to sing it before new Judges, or to
 "every one when they came to *sit upon the seat of judgment*. And if thus, then I think I have pitched right, it is
 a fit vein, whence to fetch ~~water~~ *water* for this solemnity; and I
 might quit my self well, if I took not the Verse, but the
 Psalm, not for my Text, but my Sermon, ~~not to make~~
~~to make~~ *to make* repetition of David's Sermon. We find God often speak-
 ing to man, but here find man speaking to the Gods. And
 it's worth our observation, what's spoken, where Gods
 are the *Auditory*, and no lesse the Orator. *David*, it's true
 did both judge and preach, his typical relation to
 Jesus Christ, in whom there the sacred Monopoly of
 those Divine Offices, King, Prophet, and Priest, li-
 censed him for that double service; but now both
 precept and prescription divide them. The duty in the
 one by providence is mine, the dignity in the other
 (*My Lords*) by Patent is yours. Your Patent is written
 by *David* here, and sealed by him, who is the fountain
 of honour, Jesus Christ himself, *Ioh. x. 34.* with an
 'Οὐ δύναται λυθῆναι ἡ γραφή; and the Scripture cannot be broken.
 your Commission being thus writ and sealed, I have
 a threefold Task. First, to *break it open*. Secondly, to *read*
it. Thirdly, to *give a short charge*. The first in the *Nomina-*
tion. The second in the *Explication*. The third in the
Application of the Text. To the first I addressle my self
 as to an easie work, soon done, in *naming* the Text,

as the learned may find it, אֲנִי אֵלֹהִים אִמְרָם, or as the lowest may read it, *I have said Ye are Gods.*

The Text is but a small Cluster; but, if well prest, full of liquor; concise it is in sentence, but very comprehensive in Sense; but four words in it, and yet four parts; every word standing as an entire member in the succeeding division.

1. The Judges Dignity, in the אֵלֹהִים.
2. The Judges Commission, in the אִמְרָם.
3. The validity and force of that Commission, in the אֲנִי.
4. The particular application to Time and Person, that every one may take their share both in the Dignity and Duty in the אִמְרָם.

1. The Judges dignity, they are *Gods*.
2. The Judges Commission, they are *said* to be so.
3. The validity of that Commission, it's said by one that may say it.
4. This is applicable to all Magistrates and Judges, wholly their Place and Office are so; and as to all, so to you (*My Lords*) he hath said, *Ye are Gods.*

The Text being thus well spelled, if as well put together, as it shapes out work for a Judge, so it stirreth up a Judge to his work, in laying before him this Doctrinal Confectary, which I intend, by the divine assistance, for the matter of my ensuing discourse.

That

That "Magistrates and Judges are not less then Gods,
"and God himself hath said it.

Thus your Commission is broke open, and my first task discharged with ease. The second I am now come to, which is to read your Commission, and so distinctly, that all may hear and fear, and the reading of your Commission is the due understanding of the Text : and, that I may do it clearly, I must speak a word first of the *Ani*, secondly of the *Amarti*, thirdly of the *Elohim*.

First, for the *Ani*, I have said, who is this *I* in the Text, that saith You are Gods. That Question is apposite here, that is put *Acts* viii. 34. *Doth the Prophet speak of himself, or some other man?* Doth David speak of himself, as if he said it, who was but a man, and may speak out of mistaken thoughts, as *Abaz*, who sacrificed to the gods of *Damascus* that smote him, *2 Chr.* 28. 3. Those would be low and imaginary Gods, which are of mans making. And here there may be as great a mistake, as in the men of *Lystra*, who said of the Apostles, who were but men, that *Gods were come down in the likeness of men*. The Magistrates authority is weak enough, untill we know who this *I* is in the Text. Suppose, that it be *David*, that here saith, yet the authority will be strong enough, his inspiration for a Penman of Holy Scripture licenceth him to call them in spirit *Gods*, as it did to call Christ in spirit Lord, *Mat.* xxii. 48. The wisdom of *David* the Apostle owns, and gives us a reason why we should do so, *Acts* ii. 30. *He, being a Prophet, and knowing that God had sworn with an oath, and seeing this before, he thus spake. David either speaks it out of Scripture, or it is Scripture because he speaks it. Propheta eis in persona sacram Scriptu-*

ram

ram docentis ait, *Ego dixi*, saith *Cajetan*: that is, *He saith*, *Cajetan. in*
I have said, in the person of one, who is dictating holy *Loc. com.*
Writ. And Christ himself when he takes cognizance of
 it, *John x. 34.* brings it in with an *Οὐκ ἔστι γὰρ παυλῶν ἐν τῷ νόμῳ*;
Is it not written in your Law? *Dauids* say, if it be his, must
 pass for their Law. But yet we are short in the *Ani*, it
 reacheth beyond a *David*; even to God himself: *Potest*
hoc accipi in in Dei persona, saith *Marlorat*; It may be ta- *Marlorat*
 ken in the person of God himself. *Propheta ducit Deum* *in loc.*
ipsum loquentem, saith *Mollerus*: The Prophet produceth *Mollerus.*
 God himself speaking thus, *I have said.* And so best an-
 swering to the words of Christ, *John x. 34.* If he called
 them Gods, to whom the Word of the Lord came. His word
 bespeaketh them Gods, whose word sanctifieth the Son,
 and sent him into the world; and if so, the Magistrates
 authority is undoubted; for Gods word must stand:
 though every man be a liar, yet God must be true, and
 his word shall stand, when mans shall fall. Let *Tyrus*,
 though a mighty Prince, say it, nay with the Emphasis of
 the Language, *Ezek. xxviii. 9.* *דַּבַּר דְּבַר נִמְקִיד* *Numquid dicen-*
do dicees, In saying thou shalt say. In saying he said it, that
 he was God, as if he would take no controll either from
 earth, or heaven; yet it did not stand, because God did
 not say it, there was the *ἰμῶν δῆμι* too for *Herod*, the
 people cried and said, that *Herod* was God: said it so, as
 not to whisper him so in a corner, but as with drum and
 trumpet to proclaim him so by popular suffrage, and yet
 it did not stand, because God said it not, *Acts xii. 22.*
 But here in the Text this *Ani* I say it, and it shall stand,
 and the Scripture cannot be broken.

Secondly, The *Amarti*, *I have said*; it may be demand-

B

ed,

ed, Hath the Magistrate, and Judges, onely the *Word* of the Almighty for their Sanction? Titles of honour and dignities, especial executive powers, are not looked upon as valid, without hand and seal, as well as word: their Commission seems to be but slenderly fortified, that hath but his *say* for it. But its enough in this case. There needs no farther sanction of any thing under the Sun, then, according to the known language of Scripture, *The mouth of the Lord hath spoken it.* Jesus Christ hath no more for his regal power, which he universally exerciseth over the Church, or the whole world: and Supremacy is strongly enough vested in him by the *Word* of his Father, *Psal. ii. The Lord hath said, Thou art my Son, this day have I begotten thee.* Consult the Linguists, and they will tell us, that *דבר*, the Verb in the Text, signifies his *cogitavit*, his *dixit*, his *jussit*, his *constituit*; his *purpose*, his *declaration*, his *precept*, his *institution*: so that by his *Word* he as well constituteth, as declareth. It was so in his first Creation, his *dixit* was his *fecit*, he spake the word and every thing was made. It is so also in the methods of his Government, he calls things that are not as if they were, and they are that thing they were not, it was so as to Jesus Christ. So *David* our Psalmist telleth us, *Psal. ii.* His *דבר* in one verse is his *דבר* in the next verse. In one verse it is *I have said*; in the other *constitui*, *I have set* my King upon my holy hill of *Sion*: which telleth us, that the Fathers *saying* was an authoritative constitution of the Son as King. And thus the Apostles *אמרו* in *1 Cor. viii. 5.* is his *ממשלה* in *Rom. xiii. 1.* His *calling* them Gods in one Text, is his *ordaining* them Powers in the other Text: as if he would tell us, that his *calling* is their valid
and

and authoritative *ordination*. Hence is it, that ~~the~~ the Substantive signifies *autoritas*, and *potesitas*, as well as *verbum*; *authority* and *power*, as well as *word*: as if power and authority was truly derived from the Fathers *word*. And ~~the~~ signifies *Princeps*, or *Judex*, to tell us, that there needeth not farther a *corroborandum* to a Judges power and authority, then this in the Text, *I have said*. Thus all is valid enough, both in the *Ani*, and in the *Amarti*.

Thirdly, but for the Magistrates Dignity in the *Elohim*: here we are more in the dark, then before in the other two; and it is not easie to apprehend, how Men should be Gods.

First, we know, that these Twins, *God*, and *Man*, are not born out of the same womb: these Notions of *God* and *Man* do deny *ad invicem* very vehemently in Scripture. *God* and *not Man*, saith God of himself, *Hof. xi. 9. Man* and *not God*, saith God of *Tyrus*, *Ezek. xxviii. 9*. Christ onely excepted, who by virtue of his Hypostatical Union was privileged for both.

Secondly, a Deity and Immortality are inseparable. *1 Tim. vi. 16*. "who onely hath Immortality. It is his own elegant Paraphrase upon the name *Jehovah*, 'וְיֵהוָה וְיֵהוָה וְיֵהוָה. *Who was, is, and is to come*. And God himself immortalizeth his own Being in that comprehensive term of duration, *I am*: from eternity to eternity, he saith, *I am*, *Exod. iii*.

Thirdly, the Scripture speaketh but of *one God*. *1 Cor. viii. 4. no God but one*, one Lord and *one God* to us, *v. 6*. And God himself bounds this Mount, lest any should dare to approach, and boldly invade a Deity, *Isa. xlv*.

22. *I am God, and beside me there is none*; I am God, and there is none else. Yet behold the teeming womb of the Text, big with Paradoxes, more then Twins.

First, speaking to the Magistrates, who indeed are but men, he telleth them, that they are *Gods*, contrary to the first. Hereby favouring the *Anthropomorphite*.

Secondly, when he hath asserted them *Gods*, he doth with the same breath tell them, they shall *die like men*, contrary to the second. Herein falling into the Tents of the *Theopaschite*.

Thirdly, here are mentioned *Gods* in the Plural, and so ratified by the Apostle, *Gods many: and Lords many*, contrary to the third. Hereby reviving the exploded Heresie of the *Polytheist*.

Methinks, now I should seem to have the Judges Commission wrong end upwards; or, it to be like the hand-writing upon the wall in *Daniel*, written in foreign and strange Characters, so that the Wise-men could not read it; or, as *Isa. xxix. 11. The vision is become like a book that is sealed, one saith Read: and that's my present task. But I may answer, I cannot, because its sealed.* But a due understanding of the *Elohim*, I hope, will be as the *clavis* or *key* to the Characters, and a clear solution to this seeming Riddle.

We shall find, that in Scripture God hath many names. St. Jerome, and the *Rabbines*, summe them up to *ten*. But our task is not to find out how many he hath, but which of them are attributed to the Creature, and which not. To clear this we must know, That the Names of God are of two sorts; either such, as flow from his *essence*; or such, as flow from his *influence*; either from his *incommunicable Being*,

Being, or from his *Communicable Attributes*. Such, as flow from his *Incommunicable Essence*, or *Being*; as יהוה יהוה יהוה יהוה *Iehovah*, *Ehieib*, *Iab*, *Shaddai*: are proper onely to God, and attributed to the Creatures never. Those Titles, by which God will be known, none else shall. Distinguishing Titles admit not of a Communication, lest all things should run into a parity betwixt the Creator and the Creature. This Name *Iehovah*, the Antient Jews, say is יהוה שם, Gods *Proper Name*, and he doth no less himself, when he saith *Isa. xlii. 8. I am IEHOVAH, that is, My Name and my Glory will I not give to any other.* The Learned observe, that this Name *Iehovah* hath many Grammatical Privileges: As not to admit of *Emphaticum*, nor any *affix Pronouns*, nor any *constructive Forms*, nor any *Deelension*. The Reason is given by *Euxtorffe*; *Quia sui exhibet notitiam, nec alio signo opus habet.* It is so glorious a Name, that it carrieth its luster in its own face, that it need not as the Diamond from the foil, borrow any thing from such forrain helps. The Scripture calls it יהוה, *Lev. xxiv. 11. that Name*, by way of Emphasis; and God calls it himself *Gloriosum & Terribile Nomen*, *Deut. xxviii. 58. My Glorious and Terrible Name.* The Antient Jews, dwelling too much upon these hints, dandled up the Notion to too great a height of Superstition, and it came to be amongst them a Name (as our learned *Gregory* exprefeth it) of such immoderate reverence, that they imagined, that it was by that Name writ or engraven upon *Moses's Rod*, that, as by an holy and divine Charm, he changed his Rod into a Serpent, divided the Sea,

and

and commanded Water out of the Rock; and that by which Christ himself, having it engraven upon his foot, did heal the diseased, and dispossessed Devils. Upon these thoughts the Jewes were so far from attributing this Name to man, as they would not permit man to attribute it to God; but it must be ~~written~~ *שם* *hamphorash*, or *השם* *ha-shem*, an *inexpressible Name*, to be separated from mans discourse, and not to be named, but expounded by other letters: and if any person, but the *High Priest*; or he in any other place, but the *Holy of Holies*; or there in any other case, then the *Benediction*, should adventure to name this Name, it was death by their Law. But our present Case will not be cleared by shewing what was not, but what was, and is, and may be attributed to the Creature.

You must know therefore, that those names, which flow from Gods Communicable Attributes (of which there are many, one of which is this of *Elohim*) are given to others besides God himself; wherein he is pleased to communicate that Sovereignty and Power to the Creature, which is originally in himself, and herein doth as the Sun in the Firmament, reserve himself to be the Fountain of Light and Heat, even then when he lendeth his Beams: for all those Names and Titles, that he lendeth to men, they are but the Irradiations of Majestie, Power, and Authority upon them. But the next thing Considerable is to examine how these Titles and Names, particularly this of *Elohim*, is given to Man.

Amongst the various waies of coming to the knowledge of God, mentioned in the Scriptures, this is one,
per

per viam eminentia, by way of eminence, that is, when we behold any excellency in the Creature, we trace it to God himself, and judge it eminently to be in him; and so we add the Name of God to that thing: as, the Cedars for their excellent height, because God is high, are called *עֲרֵמֹת* the Cedars of God; the Lion, because of his strength, and because God is strong, is called *אַרְיֵל*, the Lion of God; Mountains; because of their inaccessible height, and unvanquishable strength, are called often the Mountains of God: and thus Princes, Magistrates, and Judges, because of the greatnesse of their Place and Office, and excellency of their Endowments, had this honour, to quarter their Escutcheons with God himself. Upon this account Moses first in *Deut. xxxiii. 1.* and David himself after, both as Princes, and David as Prince and Prophet; each of them had this dignifying Title *אִישׁ וְהוֹלֵאֵם*, the man of God: *Nebem. xii. 24.* But this ariseth not to satisfaction in our present Case, because here is not *Elohim* conjoyned, but *Elohim* singly: and the Judges not called Men of God; but they, being Men, are called Gods.

p/d.

Isa. 10.

2 Sam.

xxiii. 20.

To satisfie this last and great scruple, we must know, that the Word and Name *Elohim* is attributed either properly or improperly in Scriptures. If properly, then its given to God himself. Thus saith an Antient Jew, *Elohim est epitheton dominatoris aut judicis: & talis est vel universalis, dominium habens in mundum universum; vel particularis, ut Index inter homines.* "This *Elohim* is an Epithite or Name of Dominion and Judgement: and this either universal to one, that hath universal

“universal dominion over the whole World, or particular, as a Judge amongst men. And thus it is given to God as the *prime, sole, absolute, Moderator* of Heaven and Earth, as one who is Judge himself, as *Psal. l. 6.* and Judge of all, *Gen. xix.* And this Name properly belongs to him, or to any other, as Judge, passing Sentence and Execution. Upon which ground our Saviour Christ speaking to him as a *Judge*, executing the severest right upon his Son, cried not *Ichovah, Ichovah*, but *Eli, Eli*; or, as *Mark* hath it, *Eloi, Eloi, Mark xv. 34.* And, if we may take the received opinion of the Learned, when this word *Elohim* is given to God, there is a word of the Singular Number added to it, as *Gen. i. 1.* ברא אלהים *Creavit Dii*, “The Gods created the “Heaven and the Earth: that hereby they might hold “forth the Unity of Essence, and the Trinity of Persons. *Lombard in Part. 1. and Quest. 2.* is very expresse in it, and *Galatinus in lib. 2. De arcanis Catholica veritatis, cap. 9.* is much more elaborate in it: though the learned *Buxtorf. in his Philolog. Theolog. Dissertation. De Nominibus Dei*, brings against it nine cogent Reasons, which I cannot now examine; because, at the best, this will not serve our turn, as not being to the case in hand: Clear it is, that *Elohim* is Gods Title; but we are to examine, how its given to the Creatures. We must therefore consider, that this word *Elohim* is used improperly in Scripture; and so it is used either *καταχρηστικῶς* or *μεταφορικῶς*, by an *Irony*, or by a *Metaphor*.

Ironically, and so it is attributed to the *Idols*, which either the Heathen, or the *Israelites* at any time ignorantly worshipped; as *Judg. xvii. 6.* it's said of *Micah*,

אלהים

לְבֵית אֱלֹהִים, he had a house of Gods, of *Elohim*, the right name of them was אֱלִילִים, as *Pfal.* xcvi. 5. all their *Elohim* are *Elilim*, some think so called from אֱלִילִים; *quasi non dii*, because they are not Gods, but this is something too short, they may be something, though they be not Gods. I think rather from אֵלִיל, and so the word אֱלִיל *nihil*, signifying *nothing*, coming up to the Apostles, οὐκ ἔστι κτλμα, *1 Cor.* viii. 4. *An Idol is nothing in the world*, and if by a reverential mistake Idolaters will have the *Elilim* turn'd into *Elohim*. God himself will by an *Irony* gratifie their desire, and call them *Elohim* too, but to shew that they are *Gods*, but of a spurious extract. The Rabbins make them to bear the note of Bastards in their coat, and call them in contempt אֱלִילִים in the feminine gender. But neither doth this relieve us in our present case.

Secondly, *Elohim* is attributed to the Creatures by a *Metaphor*, and so it is given either to Angels or Men. the Scripture owens this distinction, ἀγγέλοι καὶ ἄνθρωποι καὶ θεοὶ ἐν οὐρανῷ καὶ ἐν τῇ γῇ *1 Cor.* viii. 5. *called Gods in heaven and in earth*: Those that are called Gods in heaven are the blessed *Angels*; and that they are so, I shall not trouble you with many Scriptures; only compare two which will put it beyond all doubt, *Pfal.* viii. 5. *David* saith, *Lord what is man that thou art mindfull of him? thou hast made him little lower* אֱלִיל אִם then the *Elohim*. But let *Paul* be *David's* Commentator, and he will tell us, that he made him a little lower καὶ ἄγγελοι then the *Angels*, *1 Pet.* 2. 7. because they have a tutelary power vested in them over the Saints, being the *Ministers of God for good, to them that shall be Heirs of Salvation*, *Heb.* 1. ult. not so much

out of Courtesie as Charge ; for so he gives his Angels charge to keep them in their waies, as also to be the Instruments of his Vengeance upon his Enemies. They are called *Gods*, but yet this satisfies not ; let us go but one step further, and it will bring us thither where we should be, and that is to the Apostles *האי וחי ריב גי*, the *Gods that are upon earth* ; and thus by a Metaphor it is.

Secondly, attributed to Men ; and so to *Princes, Magistrates, and Judges* ; thus they are called all over the Scriptures : In the Old Law it frequently occurreth to us ; *Exod. xxi. 6. If the servant will not depart from his Master, he shall bring him* *וְהָיָה לְפָנֶיךָ* to read it well, to the *Judges*, though in the text it is to the *Gods* ; and *Exod. xxii. 9. If the Thief be not found, the Master of the House shall be brought* (*el-Haelohim*) *to the Judges* ; and *1 Sam. ii. 25. If one man sin against another* *וְהָיָה לְפָנֶיךָ* the Judge shall Judge him.

Rabbi Moses Ben. Majmon indeed (as if he intended to blunder the *Magistrates Commission*, that it might not be distinctly read) he asserts that this Name *Elohim* is properly attributed to man, and but improperly to God, whom *A. Barbanel* that Learned Jew, undertaketh, as well he may in this contest, save onely that he drives his shafts too far ; and in avoiding *Scylla* he falleth into *Charibdis*, and striving to refel that Rabbin, who said that *Elohim* was properly attributed to the Magistrate ; he doth it by the other extream, and proves that *Elohim* is not either properly or improperly attributed to the Judges. And as for those Texts before cited, *Exod. xxi. 6. & Exod. xxii. 8, 9.* where the man is

to be brought *we read* before the *Judges*. He likes not that, but thinks by an *Ellipsis*, some word being understood, must be added to make up the sense, as in *Exod. xxi. 6. his Master shall bring him*: *וְהָיָה אֲדֹנָיו לְבָרֵךְ*, he would read it *ad Iudicium Dei*, to the judgement of God, not of the Gods; so the *Elohim* to denote not *Man*, but God. And he is confirmed in it, not onely by the *Septuagint*, who reads it *πρὸς τὸ δικαστήριον τοῦ θεοῦ*, before the Tribunal of God; but also further by that Text, *Deut. xix. 17.* where he thinks there is the like expression: and its said there *they shall stand*, *לִפְנֵי יְהוָה*, before the Lord; which he takes to be the same as if it had been said before, the *Elohim*: and he argues as he thinks very strongly, thus: *Num enim hic quoque dicimus, quod Sacerdotes & Indices Scriptura vocet Nomine Dei proprio tetragrammato.* "Shall we think that the "Scripture calls the Priests and Judges by that proper "Name of God *Iehovah*: and if not by that, when they are said to stand before *Iehovah*; why in the other, when they are said to be brought before *Elohim*. And if this be truth, the Judges Commission may be laid aside, and we to seek in our Work, as to the *Elohim* in the Text.

Therefore I think I may answer that learned Jew thus, granting him his main end, that *Elohim* is not attributed to man properly. Yet all that he saith doth not refel this truth, that it is attributed to man improperly, and by a metaphor: as for that Text, *Deut. xix. 17.* where they are said to stand before *Jehovah*, it excludes not the Magistrate, that Text includes them. They are said to stand before the Lord, and before the Judge, and when before

the Judge, then before the Lord also, because the Judgement is his, *Deu. i. 17.* & he is with them in Judgement, *2 Ch. xix. 6.* So that though God be *Jehovah*, yet the Magistrate may be *Elohim*; and though *Jehovah* cannot be given to man, yet *Elohim* may: let God have his *Jehovah* to himself, and man the *Elohim*. Or further, *Psal. lxxxii. 1.* where the Text saith, *אלהים בקרב אלהים ישפט Elohim judicabit in medio Elohim.* So that here is an *Elohim* for God, and yet an *Elohim* for the Judges: God he is, and yet Gods they are. So we read it in our Translation, *God judgeth among the gods*, so that God may have his proper and con-nate, and the Magistrate his derived and borrowed *Elohim*. And for his *Ellipsis* that our Authour would have in those Texts, *Exod. xxi. 6.* & *Exod. xxii. 8.* it is neither necessary, nor convenient: not necessary, because the *Chaldee Paraphrast*, the *Interlineary*, the *Hebreo-Samaritan*, the *Arabick*, the *Syriack* Versions all of them have *coram Judicibus, ad Judicem, or ad Judices*, as we read it before the Judges. Besides, its not convenient; for though it may be admitted in those two Texts before quoted, yet it will make us fall foul upon other Texts, where the Magistrates are called Gods, and where that supposed *Ellipsis* cannot be reduced to constructive sense; as in *Exod. xxii. 28.* Thou shalt not revile the Gods, nor speak evil of the Ruler of thy people, where there is a manifest *תקנת*, one term to explain the other, *Re-vile*, and *speak evil*, one and the same: so the Gods, and the Ruler of thy people, both one; and there it is *Elohim*, as in the Text. So in *Psal. xxxii. 1.* God judgeth among the gods. The later, *Elohim* must be taken for the Magistrate, *1 Cor. viii. 4, 5, 6.* Gods many, and
I lords

Lords many, and that on the Earth which must be the Magistrate, and *Ioh. x. 34.* if he called them *Gods*, to whom the Word of the Lord came: where there is a manifest distinction betwixt the Lord, who sent his Word, and the *Gods* to whom that Word of the Lord came. So that I think we shall force this truth against all Cavil, that Magistrates are called *Elohim*, or *Gods*, in Scripture, according to that in the Apostle, *There be many that are called Gods*, which being thus cleared, will give life, and add much clearness to the Judges Commission.

Yet one thing more is here considerable, that, when its spoken of and to Magistrates, it is as here in the Plural number, *Elohim Gods*. Some would have it because of the greatness of their office and place: and so according to the use and custome amongst us, who speak to *Kings*, and *Princes*, and *Magistrates*; and as they write *Nos* in the Plural number, its not onely as matter of State, but upon good ground; *datur id honori ejus qui ita appellatur, quasi ob dignitatem instar multorum esset*, saith *Crellius*: as the people said unto *David*, *Thou art worth ten thousand of us*, *2 Sam. xviii. 3.* or as others would. It is in the Plural number, because the Magistrate is not single, and alone, in Judgement. Its the sword of the Lord, and the sword of *Gideon*; Judgement is his, and he is with you in Judgement, *2 Chr. xix. 6.* And we stand before the Lord and the Judge; and therefore it must be *Elohim*; but there is something more in it. And I am of *Mollerus* his mind; who saith, *Nunquam tribuitur uni absolute Elohim, qui simul addatur restrictio sive nota*, "The name *Elohim* is never at-

*Mollerus
in Ps. 45.*

“tributed to one single person, but there is some note of
 “restriction; as *Exod.* iv. 16. God told *Moses* he
 should be to Aaron in stead of God, not *Elohim* absolute-
 ly and simply, as in the Text, but *לֵאֱלֹהִים*, for, or instead
 of a God. But when he speaks it as here, absolutely, that
 they are Gods, he means it not of any one singly, but of
 the whole body of Magistracy. And Magistrates teach-
 ing us, that it is not a personal, but official Dignity; its
 their Title, not *ex dignitate humana*, sed *ex dignatione*
divina; “Not of Mans desert, but the Divine favour to
 conferre it. And Gods they are, *Non natura*, sed *partici-*
patione; “Not by nature, but by participation, bor-
 rowing their borrowed Deity from a higher person after
 this long and narrow discovery, That the Magistrates
 are called Gods. The next thing that deserves our consi-
 deration is, Why they are called Gods? the resolution
 of which will help us yet farther in the reading the
 Judges Commission, and will be as the salt to the whole
 discourse, without which, the ambitious nature of man
 would tumify in the fond dreams of a Deity, the mistake
 is too easy to mans swelling apprehensions. This itch af-
 ter a Deity above us, lost us, and exposed us to the Di-
 vine, but tart Irony, *The man is become like one of us*,
Gen. iii. 22. *Tyrus*, arrogantly assumed it, and *Herod*
 ambitiously accepted it. But to both their Ruines, if we
 may believe the Learned, this was the first piece of Ido-
 latry which crept into the world. So some read the Text,
Gen. iv. last. *אֶתְהוּא לִקְרֹאנָם יְהוָה*. Thus then did they
 begin to call men by the name of the Lord. And very great
 if not more then probabilities, that from the first, men did
 either assume a Deity to themselves, or others' did as im-
 pi-

piously yield it. This deifying the Creature was the unhappy original of that sacrilegious practice of swearing by their *Princes* and *Rulers*, as by so many real *Deities*: as *Horace* of *Augustus*.

--tibi maturos largimur honores,

Jurandaque tuum per nomen ponimus Aras.

Who was very shy of accepting the Title of *Dominus*, or *Lord* at first, but at last could swallow that of *God* also. Neither was this of so late a descent as *Horace*, and *Augustus*. For good *Joseph* got a sinack by dwelling in *Egypt*, when so frequently he swore by the life of *Pharaoh*. It is most impious flattery to court mortality into Gods Throne. And for man either to give, or take in this case. For the *Samaritans* to call *Antiochus* their God, though he acted more like a Devil; or as the Poet.

Editum Domini Dei que nostri.

To look at the Emperour as Lord and God: for *Mercutius* to demand those sacrifices which were prepared for the Gods, to be offered up to him as God, or for the people to intend to offer sacrifices to the Apostles, as so many Gods; though they rejected it with *Why do you Sirs, since we are men of like passions with your selves?*

My Lords, when I tell you, and that from the Lord, that you are Gods. I intend not to tell you that you can divide the Sea; Cause Jordan to stand up on heaps; The Sun to go backwards; Or the Moon to stand still, hereby to incourage you to lay claim to those unimitable footsteps of his power, if I should, you would soon convince me: as *Canutus* once King in this Island, confuted his Sycophants that told him he was God, and could re-

*Camden
in his Re-
mains.*

on

On an heap, laid it down upon the sand, and sitting upon it with his Scepter in his hand: Commanded the Sea; but it would not obey him. I must here say either with that good old Father: *Imperatorem Deum non dicam quia vel mentiri nescio, vel eum deridere* "non Audeo" "I dare not call the Emperour a God, either because I dare not lie, or because I dare not deride and mock him: Or else I must apologize with *Iob xxxii. 22.* I am not to give flattering Titles to Man, for then my Maker would soon reprove me: and the next words doth it effectually, *Te stult die like men.*

And yet Gods you are,

Identitate	{	Potestatis	}	by	{	Power.	
		Titulis				Title.	
		Operis				an oneness of	Work.
		Finis				End.	

The Magistrate is	{	1. Vested with	{	the same	{	Power	{	with God himself.
		2. Dignified with				Titles		
		3. Employed in				Work		
		4. Directed unto				End		

In the prosecution of which particulars: I would lay down this Rule: That what is spoken in Scripture of the Supreme Magistrate, holds also true of those that are sent of him: and what is spoken of inferiour Magistrates, holds more true eminently of the Supreme. Thus the Scripture joyns them together, *1 Tim. ii. 2. For Kings and for all that are in Authority;* and *1 Pet. ii.*

13, 14. *Whether to the King as supreme, or unto Governours, as unto them that are sent by him: with the same subordination as all earthly power is into God himself. Now to proceed*

1. *The Magistrate is vested with the same power that God himself is.* Prejudge not the expression, until I clear it. The power in God and in the Magistrate is the same; God rules by his own power, and a Magistrate ruleth by Gods Power; so that in both, the Power is Divine; onely with this difference, in God the Power is Connate and Inherent, in a Magistrate but Derivative: yet their Power, because their substitution is Divine, is of the same stamp and impression: They are *Dei Vicarii*, his Deputy Lieutenants; they are the Fingers of that Hand which ruleth the World. The Apostle is very expresse for it, *Rom. xiii. 1. All powers that be, are of God, ἡ δὲ ἐξουσία καὶ ἡ ἐξουσία, of God*, not onely as all other Creatures, that are the Works of his hands: So *of him* are all things; take in the *ῥεσσηνίας* in the Text; and that will tell us they are *of him*, not onely as Men, but as Magistrates; not onely by Creation, but Institution; by Supreme Ordination over men, they are not onely *ἐκ* and *ἐκ*, but *ἐν* too, in the stead of. As God told *Moses* he should be to *Aaron*, in stead of God. As Ministers beseech, Magistrates command, *ἐν Χριστῷ, in Christs Head*. They must needs be Gods before us, that are the Representatives of God above us; in whose Transactions God himself is concern'd; as the Prince is in all the actions of his Minister of State; what they do in discharge of their duty, they do by him; and what they do, he is said to do: The Judgement is

D

Gods,

Gods, *Dent. i. 17.* and *David* is said upon this account to sit upon *Gods Throne*, 2 *Chron. ix. 8.* And *Solomon*, although he sat upon the Throne of his Father *David*, yet he is said to sit על־כִּסֵּא יְהוָה, *super solium Iehovah*, upon the Throne of *Iehovah*. They must be *Gods*, that sit upon Gods Throne: Hence all the injuries that are done to them, devolve upon God himself; *Te mur-*

16.8.

mur not against us, but against God, *Numb. xvi. 11.* Hence God and the Magistrate are joyned together in the same Law of Obligation and Obedience. *He that obeyeth not the Law of God, and the Law of the King, let judgement be executed upon him*, *Ezra vii. 26.* The Commands of Magistrates carry in them a God-like Sovereignty, not onely over the bodies, but over the souls and consciences of men; not onely *per concomitantiam*, as the Schools speak, but where their Commands crosse and check not, the Law of God himself, either in the particular Commands, or in the general Rules: Of it *St. Paul* saith, *Rom. xiii. 1.* πᾶσα ψυχὴ ἰσχυίας ὑποτάσσεται, *Let every Soul be subject to the Higher Powers.* Some will say, *Soul* there, is taken for the *Person*, or *Whole Man*, be it so; then it takes in the *Soul* as well as the *Body*: but the *Apostle* further explains himself; as his own Comment, *Col. 3. 22.* where he reading a Lecture of subjection and obedience to inferiours, saith, *Not with eye-service, as men-pleasers, but in singleness of heart, fearing God, do it heartily, as unto the Lord*; heartily, ἐκ ψυχῆς, he tells us there what he meant by πᾶσα ψυχὴ, *every soul be subject*; that is, from the *heart* or *soul*; true it is, that none can bind the soul or conscience, but God himself; but then we must take in
God

God in the Magistrate. When the Magistrate commands, it's not man in the Magistrate, but God in the Magistrate that obligeth: he hath Gods power, and because Gods power binds, a Magistrates doth also. So runs the Texts, *Obey fearing God, and as to the Lord, and for the Lords sake*, and let *St. Paul* be Doctor in *Cathedra*, and he will soon determine the Case, *Rom. 13. 5. Sic uti submissum*, not for wrath meerly to secure the body from punishment, and to avoid mans displeasure; but for *conscience sake*, out of the sense of the divine obligation: and what's the English of all this but this, That the Commands of Magistrates that are lawful by virtue of Gods power, with which the powers on Earth are vested, do bind the Conscience for Gods sake: Thus they are Gods, as acting by his Power.

2. *Identitate tituli*; They are dignified with the same Titles, *as the result of an oneness of Power*, except before excepted. We must give God leave to say to them, as *Pharaoh* to *Ioseph*; *Only in the Throne I will be greater then thou*, *Gen. xli. 40.* He hath a Name and a Glory, which he gives to none other. But it's worth our observation, that all along in the Holy Writ, the same Titles that are given to God, are also given to the Magistrate; whereby they may be called Gods, to give you a taste of some of many.

1. To begin with that which is *magnale Dei*, that uncontrollable power; that *absoluta potestas*, by which he acteth, and is by reason of it said *ἐξουσίαν ἔχει*, as the *Rom. 9. 21.* *potter hath power over the clay.* And his Sovereignty is such, that he hath *χρόνος ἡ καὶ τόπος ἐστὶν ἐξουσία*, *Times and*

Seasons in his own power, Acts i. 7. And *David* saith *Psa.* lxii. 2. Twice have I heard that *power* belongs to God. The *Æthiopick* Version and *Vulgar Latine* hath it, *Potestas Dei est*; insomuch, That God in Scripture is called *Power*, *Mat.* xxvi. 64. that voice that came from God in one Text, is said to come from the right hand of *power*. If God be called *power*, the Magistrate is no less. They are *ἐξουσίαι* too, all *powers* that be are of God, *Rom.* xiii. 1. Be subject to *powers*, and obey Magistrates, *Tit.* iii. 1. God in respect of absolute Dominion is called *ἀρχόν*, that men may know the heavens rule, and Christ is *Ἀρχὴ καὶ τέλος τῆς γῆς*, *Prime of the Kings of the earth*. And Magistrates are *ἀρχαί*, *principalities*, *Tit.* iii. 1. and *ἀρχεῖς*, *Rom.* xiii. 3. *Rulers*. God by reason of his strength is called *κράτος*. Magistrates are *κράται*. Thus we find it *Acts* xxiii. 26. *κοιτίσθω φάλαξι*, saith *Claudius* to *Felix*. God is called in holy Writ, *ὁ μόνος Δυνατός*, the only *Potentate*; the Magistrates no less, they are *Potentates* also. He hath put *Δυνατός ἐκ θρόνων*, *Potentates from their seats*, *Luke* i. 52. God in Scripture is called *δόξα*, the *glory*, not onely God of glory, but glory it self: as the Prophet, *Jer.* ii. 11. *The nations change their God, but Israel change their glory*. And that voice which came from God, is said to come *ἐκ τῆς μαγαλοπρεπείας δόξης*, *2 Pet.* i. 17. from the *excellent glory*. And Magistrates are so also, *δόξαι βλασφημιῶν*, *blaspheming the glories*. God is called *πρῶτος*, *Primas*, one who hath the primacy not onely in time, but order, and is as much as preheminence; as Christ is said to have, *Col.* i. 18. Magistrates so also, they are *Primates*, and *πρῶτοι τῶ λαοῦ*, the chief of the people, *Luke* xix. 47. God is called *κύριος*, *Lord*; its his

his frequent Title, as supreme Moderatour : and they are called *Kéem*, 1 Cor. viii. 5. *Lords many*. God is called *Pfal.* xcii. 8. *מרום the High One* : they are called *רמים the High Ones of the earth*, *Isa.* x. 33. God is called *גורל*, the *Great One* ; and they are called *גורלים*, the *Great Ones*, *Jer.* v. 5. God is called *רופא*, *Medicus, a Physitian*, to bind up wounds, and to give health and cure, *Pfal.* cxlvii. 3. and the Magistrate is so called, *Isa.* iii. 7. *a Healer*, binding up the wounds of the body politick : as we see they come in their annual Circuits, *Spring*, and *Fall*, to give us phyfick. God is called *מושע*, a *Saviour* all the Scripture over, that saves his people by the greatness of his power : and the Judges and Rulers were called *מושעים*, *Saviours*, *Neb.* ix. 27. God is the *breath of our nostrils*, because in him we live, and move : and he gives life and breath. And as *Job xxxiii. 4.* "The breath of the Almighty gives us life : and the Magistrate comes herein near God himself, in preserving a politick life. He is called the *breath of our nostrils*, *Lam.* iv. 20. *The breath of our nostrils was taken in their pit*. God in Scripture is called a *Shield*, *Pfal.* lxxxiv. and Magistrates no less, *Pfal.* xlvii. last, *The shields of the earth belong unto God*. God is called the *Father* and Christ is called the *everlasting Father*, *Isa.* ix. 6. the Magistrate is no less amongst men, they are called *nursing Fathers*, *Isa.* xlix. 23. *I will make Kings thy nursing Fathers*. God is called a *Shepherd*, *Pfal.* xxiii. 1. and Christ is called *ἡ ἀρχιποις*, the *chief Shepherd* : the Magistrates are called *shepherds* also, *Isa.* xlv. 28. *Ezek.* xxxiv. 23. *David and Cyrus as Princes and Rulers are called Gods*, and the peoples *Shepherds* : Gods, as instituted by him;

and the people as set over them, by their tutelage to defend them as a flock. God is called in Scripture, the *Foundation* that bears up the world, and the pillars of it: and Christ is called a *Foundation*, and a Cornerstone: and Magistrates are called *Foundations* also, *Mic. vi. 2.* Hear the Lords controversie, ye *strong Foundations of the earth*; and in the Text, All the *Foundations* of the earth are out of course, *Psal. lxxxii. 5.* And needs must they be *Foundations*, when in the next words he saith, They are Gods. But of this no more. But that received rule of *Mollerus* upon the Text, *Hos vobis attribui titulos, ut propter muneris societatem nominis mecum gereretis communitatem*, bringing in God himself speaking to the Magistrates. In this wise I have dignified you with all titles of Honour, that it may appear, *because of the association of Office and Power, you hold a community of names and titles with my self*, and so ye are Gods.

3. *Identitate Operis*, an oneness of work and employment. The Magistrate here may say as Christ: *Hitherto my Father worketh, and I work.* They are Children of the most High in the Text, and they do their Fathers work. God doth his own work, where he undertaketh to judge; for Judgement is his: and the Magistrate doth Gods work in executing Judgement; *Accursed be he that doth the work of the Lord negligently, Jer. xlvi. 10.* *Proprie de Magistratibus & Judicibus dicitur*, saith *à Lapid.* upon that Text. It is meant *properly of Judges and Magistrates.* The work of a Magistrate is Judgement and Justice, *Jer. xxiii. 5.* its spoken of Christ, its true; but as sitting upon the Throne of *David*, as a Prince, he shall execute Judgement and Justice,

Mollerus.

*Cornel.
à Lapid.
in loc.*

stice. And this is Gods work also, not onely in his own hands, but in theirs. The work in his own hands we find *Dent. x. 18. He executeth Judgement.* And this work in their hands we find *Dent. xxxiii. 21. He executeth the justice of the Lord.* When God by the Apostle saith, *Rom. xii. 19. Avenge not, he meaneth, Non de Judiciis publicis, sed de Præjudiciis privatis.* And when he saith *Vengeance is mine, and I will repay it;* he means either by his own hand immediately, or by his Vice-gerents: for *Ultio Magistratus est Dei ultio, & quum rependit Magistratus, rependit & ipse Deus,* saith *Spanheim. in Rom. 12. 19.* The revenge of a Judge is Gods revenge, and when the Magistrate repayeth, it is God that repayeth by him. So saith the Apostle *Rom. xiii. 4. The Minister of God a revenger to execute wrath.* *Jehoshaphat* set Judges over the people, *אֲנֹכִי וְאֲנֹכִי* for the Judgement of the Lord. God as the Judge of the world hath his sword in his hand, and Christ as that man by whom God shall judge the world, hath his sword by his thigh, *Psal. xlv.* and the Magistrate because he bears a share in the works of Judgement also, *יִשְׁמְרֵם מִן הַיָּד*, he beareth the sword. And its the sword of the Lord, and the sword of *Gideon*. Whatever acts of Judgement are mentioned in Scripture as to deliver the poor, and him that hath no help: to make the Widows heart to sing, to be eyes to the blind, and feet to the lame; to be a Father to the poor, to break the jawes of the wicked, to maintain right, to relieve the oppressed, to be encouragement to the good, and terrour to the bad, and to give every man according to his deeds, are mutually spoken of God and a Magistrate in Scripture. A Magistrates seat is the habitati-
 on

on of Justice, *Ier. xxxi. 23.* and Judgement the habitation of his Throne, *Psal. lxxxix. 14.* Hence the Magistrate is *ἡ δὲ Δικαιοσύνη*, *Rom. xiii. 5. Minister of God*, a servant employed about his Masters Work. *Are ye not afraid to speak against my servant, against Moses?* The work is the same, and hence they are Gods.

4. *Identitate finis*, both directed to the same end. God is his own Center, and God is or should be a Magistrates Center. Gods actions are all for himself, and all the actions of a Magistrates should be for God: *Ye judge not for man, but for the Lord;* is the Problem of *Iehoshaphat* to his Judges, *2 Chron. xix. 6.* The Queen of *Sheba* could tell *Solomon*, that God had set him up *King for the Lord his God*, *2 Chron. ix. 8.* And God saith to *David* as a Magistrate, *וַיִּמְרָא וַיִּבְרָא*, the Lord hath sought a man for himself, after his own heart. And *David* saith concerning *Solomon*, in Type pointing at the end of all Government, *That his glorious Name may be magnified, and the Earth may be filled with his glory*, *Psal. lxxii. 19.* that *Solomon* might be to Christ, as Christ to God; so a Magistrate to both; be their lively Effigies to perpetuate the memory of a God of Judgement: That in *Solomon* as a righteous Magistrate, his Name might continue for ever, verse 17. but it is in the Text *וַיִּבְרָא וַיִּמְרָא*, *filiabitur nomen ejus*, that as the Father liveth in his Son, the Son taking both Name and Thing from him; so the Magistrate might be to God; that God might live in them as in his own Children; they receiving both Name and Thing from him: which will lead us to the expresse *ἐξάγνις* in the Text: which will in few words conclude the Judges Commission, and
clear

clear it as in the Text, *I have said Ye are Gods*, and *Children of the Most High*.

Thus *My Lords* I have been long in reading your Commission, because something obscure ; but I hope I have done it so clearly, that no one can scruple one syllable of it ; where I have discharg'd my second Task. There remains a Third, which is to give a short Charge from the Lord, who saith, *You are Gods* : For which I humbly beg your Honourable patience, and I shall leave you to God and your Work ; and this in the Application of the Text.

I have said Ye are Gods. My Lords, This Text tells us so, and it tells you so, *That You are Gods*. As it tells us so, it presents us with what we owe to you : As it telleth you so, it presents you with what you owe both to God and us.

4. It telleth us so, and herein we are taught what we owe the Magistrate, *viz.* To owne his power, and to yield obedience for the Lords sake ; notwithstanding that Inhibition of the Apostle, *Owe no man any thing*, *Rom. xiii. 8.* his meaning is, owe not so, as not to pay, he is his own Interpreter, *Render to every man his dues, honour to whom honour*. Obedience to Magistrates is a debt that we must be always paying, and yet always owing. *Give unto Caesar the things that are Caesars*. That dream of the degenerate *Assians*, who taught the people to own no Power or Ruler, but onely God himself ; must not passe either for Tradition, or Doctrine with Christians ; because it gives so clear a Check to the Apostle : Who saith, *Let every soul be subject to the higher powers*, *Rom. 13. 1.* They that cry no King
E but

but *Cæsar*, denying God his Supremacy over man, and they that cry no King but *Iesus*, denying man his Supremacy under God, do both erre, not knowing the Scriptures, and the power of God. Unhappy Levellers, that would thus make plain those Mountains, that should bring forth Righteousness, and the Hills that should bring forth peace unto the people, *Psal.* lxxii. 3. That man that can scruple mans power under God, will in time scruple Gods power over man. To speak evil of *Rulers* is bad and forbidden, *Exod.* xxii. 28. but to speak evil of *Dignities*, and despise *Dominion*, and so to strike a blow at the root, is far worse, *Iude* viii. and is that spirit that the Apostle told us should actuate the last and the worst of times. Subjection is every where commanded, and therein Dominion and Rule is founded. It is a weak mistake, that because the Apostle saith *ὑποτάγητε τοῖς ἀνθρώποις ὡς κυρίῳ*, *1 Cor.* 2. 13. *Obey every Ordinance of man*; therefore Magistracy must be a *humane Ordinance*; and as it receives it rise, so it may be laid aside, according to mans pleasure. A bad Comment upon so good a Text. The Apostle *Paul* being witnesse, *Rom.* xiii. 2. who saith it is *δοῦναι τὴν τιμὴν*, the *Ordinance of God*, and he that resists, resists the Ordinance of God. Particular Ordinances may be humane, but the Fundamental Ordinance, which gives life to the power, must be divine; or let magistracy be *Objectively*, *Subjectively*, and *Terminatively* Humane; yet *Originally* it must be Divine: Dominion and Sovereignty is part of the Image of God; whence Man in respect to his power over the Woman, is called the *Image of God*, *1 Cor.* 11. 7. And certainly none

can

can impart the Image of God, but God himself; and the clearer we see the lines of Dominion and Power drawn over any Person, the nearer he comes to the Deity. And it should be a *Noli me tangere* to all tongues and hands of violence, *Touch not mine anointed*. It is storied that *Phydias* a Painter at *Athens*, did so curiously intermix the Picture of *Minerva* the Goddesse and his own together, that no one could deface the one, but they must deface the other; hereby expecting that the Picture of the Goddesse should be the dreadful Protectrix of his Effigies. But sure we may be, that God hath so curiously enamel'd his Own and Mans Image together in a Magistrate, that none can deface the one, but they must deface the other; hereby expecting that his Image on a Magistrate, should be the Dreadful Protector of his Person and Power. Let no bold hand invade or usurp Christs Charter, which is to put down all *Power, Authority, and Rule*; as *1 Cor. xv. 24.* for Christ himself is to do it: when all derivations must revert into their Original, and he will call in all his Commissions, and Christ himself must surrender. That will be to make God *All in All*; but for man to preoccupate Christ in that work, will make God *Nothing at all*.

Those *filthy dreamers* the Apostle speaks of *Iude viii.* who *despise Dominions*, *dreamers* they are, and *filthy ones*; also they do but dream; because the Scripture cannot be broken. We read of two Rods the one of *Moses*, the other of *Aaron*. The Rod of *Moses* as a Prince, the Rod of *Aaron* as a Priest. The Rod of *Moses* as a Prince, swallowed up all the Rods of the

Magicians, *Exod. vii. 12.* and the Rod of *Aaron* blossom'd and brought forth ripe Almonds, without Earth, *Numb. xvii. 8.* to shew that these two, *Moses* and *Aaron*; or as *Zach. iii. and iv. Chapters, Zerubbabel* and *Joshua*, Magistracy and Ministry are those two Sons of Oil, which as *Zach. iv. 12.* as two golden pipes, empty the Golden Oil out of themselves, and are *עמודים*, standing Pillars, that shall stand before the Lord of the whole Earth. And men shall find it as easie to disanul the Law, that the God of Nature hath made betwixt Day and Night, Summer and Winter, as to reverse that Covenant that he hath made with *David* his servant as a Prince, and the Priests his Ministers, *Jer. xxxiii. 20, 21.* and thus they are dreamers. But they are filthy ones also, thus the Apostle calls them; they defile the flesh, *Jude viii.* and therefore despise dominion, that there might be no heir of restraint, to be a terrour to the evil; thus making provision for the lusts of the flesh; that as when no King in *Israel*, they may do *everyone what is good in his own eyes*: thus they are filthy dreamers. And it would do well for men to consider that the Rod of *Moses*, when it was thrown upon the ground, was turn'd into a Serpent, *Exod. iv. 3, 4.* Let us take a survey of that Text, *And he said, cast it on the ground, and it became a Serpent, and Moses fled from before it; and the Lord said put forth thine hand and take it by the tail, and he put forth his hand and caught it, and it became a Rod in his hand.* We have seen the lively Comment upon this Text. The Rod of our *Moses* hath been thrown to the ground; our eyes have seen it, and it then became a Serpent, and we have felt it, and

and our *Moses* himself fled from before it, and we lamented it; but now God (through mercy) hath enabled him to take that Serpent by the tail; he hath caught it, and it became a Rod again, and a strong Rod to rule, and our souls rejoyce in it. But hence let all know, that *Moses* Rod cast upon the ground, will become a Serpent, and that will carry a severe sting in the tail of it, *They that resist, shall receive to themselves damnation.*

2. The second Application will run something more special to those that are concern'd in matters of Judgement this day, whether they be to stand before, or to sit upon the Seat of Judgement. And first to those that are to stand before it, either as *Plaintiffe*, *Defendant*, *Witnesses*, *Council*, or *Jury*. I know the claims of Custom, and the great Concerns in Judgement, call for a particular word to every one of these. I shall not be so prodigal of that little time I have left, as to expatiate too much upon every Topick or Common Place; onely I shall make use of this one Director in the Text, unto them all successively, which may help them in the matters of Judgement, and it's this. He hath said they are Gods, act by his Power, are imployed in his Work, the Judgement is Gods, and God is with them in Judgement, 2 *Chron.* xix. 6. and God judgeth and standeth in the Congregation of the Gods, *Psal.* lxxxii. 1, 2. Therefore my advice to you all, in what relation soever you stand, as it's given to my hand, is this, *Deut.* xix. 17. רַעְמָר הַלְבִּי יְהוָה. As the Arabick version reads *Silent se coram Iehovah*. Let them set themselves before the Lord. So speak, and so do, as before the Lord,

Lord, and as 2 Chron. xix. 7. *Let the fear of the Lord be upon you, take heed and do it.*

1. To you who are Plaintiffs and Defendants, whom the *Jews* call *אנשי דין* *Viri litis*. I hope it is not according to the proper Idiom of the language, which intends the signification, that you will prove your selves *litigious* and *contentious* men, or men of contention. Yet you must know, that in all Law-contentions, there must be either an unjust complaint, or an unjust defence: and there lyes the contention; to you I speak, who have any Causes to be heard before the *Gods* this day: Know that it is before the Lord you bring your controversies. Let them then be worthy such an inspection, to whom it is iniquity and a grievance, to find men to be the raisers of strife and contention, *Hab. i. 2.* Indeed the ancient *Jews* have a saying, *Cui est Judicium causa, aut lis accedat Judicem*; and its but the transcript of the divine rule, and that gives the true English of it, *Deut. xix. 17.* *Both the men between whom the controversie is, shall stand before the Lord, and before the Judge.* But then you must know, they must be neither the Apostles *indem*, nor the Prophets *messia*, neither the smallest matters, *1 Cor. vi. 2.* nor unrighteous actions. *Isa. x. 1.* neither trivial nor unjust; we should not trouble Gods Tribunal with that which wants either weight or right, such are better compounded then carried, the one being against the Majesty, the other against the Justice of that righteous Judge who standeth amongst the Gods. Petty Suits are the scab, and unjust ones the leprosy of Judicature; we must not cut out work for the Judge that needs not, much less that which ought not. An ~~ancient~~ Complaint, or an un-
unjust
just

just defence, are equally harsh in his ears who is a God of truth and equity. Carry therefore all thy Causes to the balance of the Sanctuary, and the Bar of thine own Conscience, before thou bringest them to Gods Tribunal, let them be thy Grand Jury, and if they return *Ignoramus*, let them die. It is good advice that is given thee by the wisest of men, *Eccles. viii. 3. Stand not in an evil matter*, stir not by complaint, stand not in it by defence; do but ask thy soul this Question; Dare I commence this action before Gods dreadfull Tribunal, if not, what doth it here? If the pretended mother of the Child had thought that she should have had to do with a *Solomon*, a man of a large heart, she would have desisted from her querulous falsities. But know that a greater then *Solomon* is here. Let a Spirit of Love and Peace, compound and take up. Let every man be willing to yield to right, though against himself. Man is not the Creature that God hath made to live in the fire, it is true of Humane, as it is said of Divine Laws, *good if used lawfully*, *1 Tim. i. 8.* There is a Curse that attends them, that delight in War; it's true of the Wars at the Barre, as well as those of the Field. These are the *μῆναι* and the *μῆχαι* which the Apostle speaks of, *James iv. 1. Wars and Fightings which come of our lusts.* Turn not our *Rephidim* into *Ateribab*, our pleasant Streams of Justice into the Waters of Strife; they will then be both *Marah* and *Massah*, bitter to us, and we shall tempt the Lord, and say, *Is the Lord with us, yea or no.* We need not doubt it, for his is the Judgement, and he is with you in Judgement.

2. The Witnesses may be directed here, and the
Text

Text speaks a word to you. Set you your selves before the Lord, before whom you speak, and who weighs both your spirits and your words; you stand before the Lord, and the Oath of the Lord is upon you: your Evidence is *Cynosura Cause*, and directs to Judgement, as the Chard doth the Mariners to his Port. Prevaricate not before the Lord, who can detect your falsity, and will revenge the injury: God before whom you speak, is a God of Truth, and you had need be men of Truth, that you may appeal to God and say, as 2 Cor. xi. 31. *God knoweth I lie not*: he is a Witnesse to thy Testimony. It is a dreadful thing to tell a lie at the Barre, and call God to be a Witnesse to it. The Anti-ent Jewes have a Saying, which will fit us here *מי שקרן* *מי שקרן*, *Qui vult mentiri amoveat testes suos*, He that will tell a lie, must first remove his Witnesses. Tell not therefore a lie at the Barre, until thou beest sure, thou hast removed God himselfe from the Barre. Look to the form of thy Oath, it is very full and pertinent. *The truth, the whole truth, and nothing but the truth*. The truth without equivocation, the whole truth without mutilation, nothing but the truth without addition. For the Jewes will tell thee, *Tres veritatem dixerunt & tamen perierunt*, *Serpens, Doeg, & Exploratores*. Three told truth, and yet perished, the *Serpent*, *Doeg* and the *Spies*, that went to search out the Promised Land. The *Serpent* he told *Eve* that if they eat the fruit, God knew they should be as *Gods*, knowing good and evil; it was truth, but not without *equivocation*: they understood him of *optional*, but the Devil meant it of *experimental* knowledge: and hence he

is called a *liar* from the beginning, *John viii. 44.* *Doeg* told *Saul* that *Abimelech* the Priest inquired of the Lord for *David*, gave him victuals, and the sword of *Goliath* the Philistine, 1 *Sam. xxii. 9.* And this was truth, but not the whole truth, had he told *Saul* that *David* told *Abimelech* that *Saul* sent him about some important business, he had saved the lives of many of the Priests of the Lord: and therefore *Doeg* is marked with the brand of a lying and deceitfull tongue, *Psal. lii. 3, 4.* The spies told the Israelites there were *Giants in the Land*, and it was truth: but they did it with aggravation, and said it was not possible to overcome them, and possess the Land; and so they told more then the truth. They are herein said to bring *רָבָה* a lying report, or a slander upon the Land, and they perished, *Numb. xiv. 36, 37.* What thou speakest before the Judge, thou speakest before God. Let not this Testimony come out of deceitfull lips, lest whilst the Judge cannot detect thee, God comes to charge thee, (as he did by *Peter* to *Ananias*) *Why hath Satan filled thy heart to lye to the Holy Ghost, Acts v.* Tremble to think that God may by some amazing Judgement tell thee and the world, thou lyest. The Jewish Adage tells thee, *Qui loquitur lingua mala, perinde est, ac si abnegaret Deum, & peccat & in cælum, & in terram,* He that speaks with an evil-lying, or deceitful Tongue, is as if he denied God himself, and sins both against Heaven and Earth. Remember that command that chargeth thee not to bear false witness against thy neighbour. Let not fear, malice, hope of gain, draw a false Testimony from thee, to draw thee into a pernicious lye. Know that *mendacii merces vilis est*, the wages

of a lye is very dishonourable, a false witness being one of those six things which God abhors, and he that telleth lyes is one of those that shall not escape, *Prov. vi. 19. and xix. 5.*

3. The Text speaks a word to you, Gentlemen, that are of the *Counsell*, you that are *Magna Legis Oracula*, the great Oracles of the Law, whom we consult, *as of old*, with whom, when, and how we should go to war. You are to the Judge in Civils, what *John Baptist* was to *Christ* in Spirituals, *his fore-runner to prepare his way*; and you do it well, if you make *crooked things straight* beforehand. You may do it in your Counsel-giving, and in your Pleading at the Bar: and in both consider, that what you speak to man, you speak also before that God that knoweth well that the hand of *Joab* is in the cause, and can point out the very men that *devise mischiefs*, and *give wicked Counsel in the City*, *Ezek. xi. 2.* Your work is honourable, *Christ* styles himself the *Counsellour*, and its the greatest trust that you are capable of, for you to give Counsel, and we to follow it in our greatest temporal concerns. Therefore give it liquidly and faithfully, as before the Lord; *liquidly and clearly*, not as the Oracles of old, of whom it was said, *Obscuris ambagibus responsa dabant*, gave their answers ænigmatically and darkly, that men knew not how to resolve them; give no uncertain sound to the battel, how shall men then prepare themselves to it. Give it faithfully also as God himself would, let every man see his cause through right perspectives, encourage no man to take up a bad cause, sound not a *March* when you should sound a *Retreat*, let not your Counsel be as *Zedekiah's* to *Ahab*, Go up to Ra-

Ramoth-Gilead and prosper, when its *Go up to Ramoth-Gilead and fall*. Do not as the Oracles of *Apollo* *ἄλκιμος* speaks, as *Philip* would have it; let the Counsel of peace come from you, and if possible, let your advice be the period of every Cause, the end of Counsel is not strife but cessation, 2 *Sam.* xx. 21. *They asked Counsel at Abel, and so they ended the matter*. Let us come to you as to the Oracles of God for truth and faithfulness. The Rabbinical Apophthegme is something tart, *Cave tibi ab eo*. ושמרך מן הדין, *Qui consulit tibi secundum viam suam*, Beware of him that gives thee Counsel rather for his Commodity, then out of Conscience, then *Abalom* his Counsel will be given, *every mans Cause will be right*, and his adversaries wrong: and so a man shall seem just in his Cause, till his neighbour come and search him out, *Prov.* xviii. 17.

In your pleading at the Bar, Consider that the Advocate or Counsel, the *Jewes* called him *שולחן* if from *שולחן dulcescere*, to *sweeten*: then it tells you, you are by all your verbal ingredients to sweeten the Law, & not to turn it into gall and wormwood. But if from *שולחן eludere*, or *deludere*, then it tells you by an *Antiphrasis*, that you are not *per verborū aucupia & tendiculas*, as *Tully* speaks, by cunning constructions & Artifices, to rack the Law, & wreak the Innocent. You speak before that God that gives you in charge, *Exod.* xxiii. 1, 2. *Put not thine hand to the wicked, neither shalt thou speak in a Cause to wrest Judgement*: not a word for a bad Cause, not a word against a good one; let neither the depth of an *Achitophel*, nor the flourishes of a *Tertullus*, neither Policy nor Oratory be employed against right and equity. Let not the Law which is the

hedge of common interest appear to be made onely of thorns to prick and wound; nor the cloud of Justice, which should overshadow and relieve us. Be like that which *pluit super eos laqueos* is dissolved into snares to involve us. Raise no dust to darken a clear one, nor bring varnish to help the paint of a foul Cause. The woman which sits in the midst of the Ephraim, which is wickedness, *Zach. v. 8, 9.* having conceived and grown big, and now ready to bring forth; lend not your hand to deliver the monster, where your judgement and consciences conclude the cause bad. Let your tongues cleave to the roof of your mouths with St. Pauls resolve, *2 Cor. xiii. 8. I can do nothing against the truth, but for the truth.* Your Barre contends are *Status Cause*, where, as in our bodies the Disease and Nature, so here Right and Injustice are striving for predominance; do but thus conclude, that you are pleading before Gods Tribunal; and then you will leave a bad cause to speak for its self.

4. The Text directs a word to the *jury*, you are vested with a sacred power, and your Oath is a sacred Bond. You are *Judices facti*, Judges of the fact, and immediately lead *ad judicium Cause*, to the judgement of the Cause. You are the persons to whom all persons concerned in judgement look; you are to look upon the Prisoner at the Bar, to you one directs his Complaint, and to you the other his Defence, to you the Witness directs his Evidence, and the Counsel their Plea; and the Judge for his Sentence looks to you, and God in judgement looks upon you; you had need look to yourselves. Let God and the Countrey go together in your Ver-

Verdict, in truth, righteousness, and judgement. Its your work to prepare an even way to a just Sentence; your Sentence of the fact, to the Judges Sentence of the Law. Your Verdict is *Crisis Cause*, the proper Crisis of the Cause. Let not Justice have a bad indication in that Critical hour, when you go from the Bar to consult and return to give your Judgement; God is with you in both. Be not led aside by fear, favour, or feud; be not persuaded, affrighted, or bribed into a false Verdict: let not God nor the Gods finde from you a lazy or idle Verdict, huddled up to save the labour of weighing the evidence and circumstances: nor a sordid and covetous Verdict to take the advantage of more Causes. Act by Conscience, not Contagion; by reason, not an implicate faith, *Non quâ itur, sed quâ eundum*, let Conscience speak before your Foreman. Let not error in Judgement lye at your doors. The *Talmudists* have a saying for you, *אל תדון את חבירך שחנע לזקאי, Ne Judices proximum tuum donec pertigeris ad locum ipsius*, Judge not thy Brother until thou hast set thy self in his stead. Bring no other Verdict against him, then thou wouldst be willing he should bring against thee, or thou bring against thy own soul. In a word, let all persons concerned in Judgement so speak, and so do, as they may not through inadvertency have cause to say, as *Jacob* did once, *God is here, and I am not aware of it*. The Text is your sufficient Caution, he stands among the Gods, the Judgement is his; and therefore they are called Gods.

Lastly, the Text speaks by way of special application *my Lords*, to you; the Judge is called by the Ancient

Jews יהוה לבד, the *Lord of Judgement*, or the Judge of the Law. *They shall stand before the Lord, before the Judge, Dent. xix. 17.* your power is from him; your work tends to him; your persons represent him; you are Gods, and your Judgement is his; and this the Text tells you; and therein what you owe both to God and us; in which I shall not be your Magisterial Dictator, but your humble remembrancer. The Text telleth us, *1 Kings x. 19.* that *Solomon* had a Throne that had six steps to it, and the Jews tell us further, that upon those six steps there were inscriptions, and upon every step a remembrancer, that he might have his duty both in his eyes and eares. That when the King ascended up the first, the Officer cried יהוה ראשון, *Wrest not Judgement.* When he went up the second, the Officer cried, כבוד ראשון, *Respect not persons.* When upon the third, he cried, ודבר קדש ראשון, *Take no briber.* And thus every step, until he came to sit down upon his Throne: that as in the Temple they had their *Cantica graduum*, Songs of degrees; so they had upon the Steps of the Throne *Admonitions of degrees* also. And this is no more then the *Persian King* was wont to have one to cry 'Ανάμνησις βασιλέως, *οὐκ ἐστὶν ὡς ἀνθρώπου.* The English whereof I cannot give you in better terms, then in the words of *Iehoshaphat* to the Judges, *2 Chron. 29. 6.* *Take heed what ye do, ye judge not for man, but for the Lord. Let the fear of God be upon you, take heed and do it.* You are Gods, then I have these two things to lay before you.

1. Because you are Gods, let God be your end in Judgement, and his Glory the mark you aime at. His
 Glory

Glory is his own end, and his Glory should be your end. God makes all things for himself, and all powers that are of him should tend thither, as to their noblest end, *2 Chron. 19. 6. Ye judge not for man, but for the Lord*; and David was King for the Lord his God, *2 Chron. ix. 8. Non quæ sunt hominis sed quæ sunt dei iudicatis*. As Iehoshaphat told them, *The matters of the Lord, as well as the Kings matters*, *2 Chron. xix. 11*. Power and Rule was not intended as a preservative of Humane onely, but chiefly of Divine Interest; not bounds onely to mans Injustice, but to his Impiety also: Not onely that men might not like fishes of the Sea, who have no Ruler, devour one another, *Hab. i. 13, 14*. but that they might not trespass against the Lord; *2 Chron. xix. 10*. The Apostle gives us the reason why prayers and supplications are to be made for Kings, and all in Authority, *1 Tim. ii. 1, 2*. that we might lead not onely *ἡσυχία καὶ εἰρήνη* *Clas*, but also *ἡσυχία καὶ εἰρήνη* *not onely quiet and peaceable lives*, but in all godliness and honesty; *religione & sanctimonia morum*, in all religion and holiness of life; could you my Lords; so order it that we might sit under our own Vines and Figtrees in Peace, it would be very unequal for us, to be refreshed with the shadow of the Vine, and God to eat the sowre grapes of it; he might say of your Judgement, as he did of Israel fasting, *Zach. vii. 5. Have ye at all judged for me, even for me, O House of Israel*. The Magistrate is *Custos utriusque tabule*, and in Gods order and method too, who saith the first is the great Command to be observed and preserved by man, God himself is most jealous for his own glory: So should a
Magistrate:

Magistate, *Non tantum pacis Custos & Armentarius, sed pietatis & Minister Dei*, saith Melancthon. The Jews tell us that of the six Inscriptions that were upon the Steps to Solomons Throne, the three lowest concerned Justice towards man, and the three highest Religion towards God; to let him know that when he sat in Judgement, Religion should be the nearest his heart, and first in his eye. Power and Rule should be as Jacob's Ladder, whereof as one end stood upon the Earth, the other end reached up to Heaven; and it's a good observation that one makes of Magistracy, that their motion should be as the motion of the Planets to the *Primum Mobile*. Philosophers tell us they are swift in the motion of the *First Mover*, and slow in their own. So they should see that a Nation be not carried down a torrent of violence; but more, that it be not carried down the torrent of wickedness. Then I hope I may tell you that all that Atheistical contempt of Gods holy Worship, all those irreligious and horrid blasphemies, oaths, and cursings of those whose language is of *Ash-dod*, and their tongues swords and spears to God himself, all that impious prophanation of the Lords Day; That Torrent of *Belial*, and Inundation of Debauchery that comes in upon us as a Flood, and abounds in every corner, and well were it if it would content it self with corners; whereby not onely the power and heart, but the forme and face of Religion seems to be lost: Such as these, are *Iniquities to be punished by the Judges*. David cries out in this case, *It is time for the Lord to work, for men have made void thy Law*, Psal. cxix. 126. and if it be time for God to work. I am sure
it

it is not time for the *Gods* to sleep; to whom should we as the Lords Advocates fly, but to you who are the *Gods*, and so to judge for the Lord. Awake up to Judgement, that men may not say that God hath forsaken the Earth; because the *Gods* seem to do so. It's observable that *David* and *Solomon* when they were employed in the Civil Affairs of the Kingdome, they are said to sit upon their own Throne, and upon the Throne of their Father; but when they looked higher, to reforme Religion, to promote Godlinesse, to make them forsake their strange Wives, as well as their strange Gods, then they are said to sit upon the Throne of the Lord, 2 Chron. ix. 8. 1 Chron. xxix. 23. The end of Magistracy is as *Isa.* i. 26. to purge away our drosse, and take away our Tinne, that we might be called the City of Righteousness; and to that end he gives Judges as at first, and Counsellors as at the beginning. His promise is to make our Officers peace, and our Exaltors righteousness, *Isa.* lx. 17. that we might be a holy people, *Isa.* lxii. 12. then may we expect a blessing when we are the Mountain of Holinesse, as well as the Habitation of Justice, *Ier.* xxxi. 23.

It is neither glory to God, nor honour to a Magistrate, when the people is *Gomorrhah*; or they called the rulers of *Sodom*, as *Isa.* i. 10. My Lords, you bear the sword, and its the sword of the Lord. Act by his example, who alluding from the sword in his hand, to the sword in his mouth, saith, *Gen.* vi. 3. לא ירבו עוד, *Non erit tanquam gladius in vagina detentus*, my spirit shall not be always as a sword in its sheath. Where God sets his face against, you must not hide your eyes from: where God stretch-

eth out his arm, you must not have yours in your bo-
 some: where God draws his sword, you must not sheath
 it. Gods sword is drawn, and sharpened, and furbished
 against iniquity. Hold you it in your hand, that iniquity
 may be afraid; you bear it not in vain, but as the *Mini-
 ster of God for good*, a terrour to the evil, and let it ap-
 pear so. A Christian Magistrate should go as far as *Gal-
 lio* went, who told them when they complained of St.
Paul, that if there was *ἄδικα καὶ ἡ βλασφημία*, *Any
 wrong or wicked lewdness*; wrong to man, or lewdness
 against God: it was then reason he should hear them,
Acts xviii. 14. And *David* is their example, who said,
 he would as *Pater patriæ*, early destroy all the wicked
 doers out of the Land, *Psal.* ci. 8. as the Wise-man saith,
*A King sitting upon his Throne of Judgement, scattereth
 away all evil with his eyes.* Let it not be as it was said of
Laiſh, *Judg.* xviii. 7. *No Magistrate to put them to shame
 in any thing.* The words are *אין שום*, *no heir of re-
 straint.* Power and rule should be as its prime end, a
reſtraint to evil, the Law being made for the ungodly,
1 Tim. i. 9. and that restraint best acted, which is done
 by an heir of restraint, who hath right as well as *might*:
 the word signifies both *possidens regnum*, and *heres inter-
 dicti*; a possession of the kingdome, and an heir of re-
 straint. We have, blessed be God, *possidens regnum*, one
 that now possesseth the kingdome: and as a greater
 mercy, *heres interdicti* also, whose right it is. Let not
 the *reſtraint* be wanting. My Lords, it will lye at your
 doors for our *heres interdicti*. Our Gracious Sovereign,
 out of his pious and princely care, hath publickly and
 passionately declared his Royal displeasure at, and dis-
 like

like of the prophaneness and debauchery which abounds in the Nation, and hath in Print charged us to stir up those that are in Authority to put forth this restraint, by execution of those good Laws in this case provided. I humbly therefore, being backed by the commands of God and Man, press this upon all that are in place and power, to give a curb to this growing wickedness. The well-temper'd Spring loseth its virtue and strength, if the lesser wheels and balance, that should regulate the motion be out of tune. Let *Eli* his Sentence caution you, *1 Sam. iii. 13.* for the *iniquity* that he knoweth of: *Qui non vetat, quum potest, jubet*, He that restraineth not, commands, as Ministers contract the guilt of those sins they do not reprove: So Magistrates of those things they do not punish. *They became vile, and thou restrainest them not.* "I said thy house should continue before me, here is the *Amarti* in the Text, *I have said.* And though men and devils cannot disannull his word, yet God himself can reverse it. *But now be it far from me, Those that honour me I will honour, and they that despise me shall be lightly esteemed.*

2. You are Gods; then let God be your Rule and Exemplar in Judgement, bee as he is, and do as he doth in Judgement. *Baldens* telleth us that there ought to be a double salt in a Magistrate, *Sal Scientie*, and *Conscientie*, the Salt of Science and Conscience: by the one he will know what to do, by the other he will do according to what he knoweth.

1. *Sal Scientie*, the Salt of Knowledge; and that is either *Juris*, or *Facti*: Knowledge of the Law, or knowledge of the Fact. First, for the knowledge of the Law.

A Judge must be a man of knowledge; *Provide able men*, saith *Jethro to Moses*, *Exod. xviii. 21.* they must be *Viri virtutis*, Men of inward strength. As *Apollos* was said to be *δυνατός ἐν ταῖς γραφαῖς*, *mighty in the Scriptures*, so must they be in the Law. God is stiled a *God of Knowledge*, and by him all actions are weighed, *1 Sam. ii. 3.* The knowledge of a Magistrate is his ballance wherein he doth *librare Iustitiam*, weigh forth Justice to others, it is his Standard and Rule whereby he measureth the actions of men. But of this *My Lords*, when I speak before you, I may without flattery apologize with *St. Paul to Agrippa*, *Acts xxvi. 2. I think myself happy that I am to addresse my self to you, who are expert in the Laws and Customs of our Nation.*

Secondly, for the *Scientia facti*, the knowledge of the fact, it is as necessary. When a Magistrate walks on in darknesse, he must stumble, and the foundations of the Earth will be out of course, *Quum iudicas cognosce*, is the monition of a Heathen, *When thou judgest know*, what thou judgest. A Judge should be to the people instead of eys, God himself will know and see before he striketh, *Gen. xviii. 21. I am come down to see whether sins be according to their cry. Quanquam Deo aperta, tamen non punit Audita sed visa.* They were well known to God, so that not out of his own necessity, but for our Imitation he punisheth, not what he heareth, but what he seeth. Christ as Iudge, *Isa. xi. 3. Not according to hearing of his ears, or sight of his own eyes, but with righteousness shall he judge.* *My Lords*, your Sentence is *Terminatio Cause*, the termination and period of every Cause. One word from you in the Prophets

phets phrase, *destroyeth a man and his house, even a man and his heritage*; and therefore your Sentence had need be well grounded, the Judges Sentence must be the **J**stus of examination and deliberation. Let it be true, that he is to proceed *secundum allegata & probata*, it must be *examinata* also; as God himself came to examine whether Sodom's cry was true; and *Deut. xix. 18.* *If a false witnesse rise up against a man, to testify against him that which is wrong, the Iudge shall make diligent inquisition*: And *Iob* cleareth himself thus, *The cause which I knew not I searched out*, *Iob xxix. 16.* The Jews had a Saying to this purpose, *In ostio caule verba, sed intra septa ratio.* Words may be in the door of the fold, but reason and understanding must be within the hedge. God himself doth *librare Iustitiam*, weigh his Justice. And *Astræa* you know, the Hieroglyphick of Iustice, as she hath a Sword in one hand, so she hath a pair of ballances in the other; to tell you that you must ponder and weigh before you strike. The Rabbins have an elegant Saying here, *אשרי דמין אשר מוסרין את דיביו*, *Beatus est Index qui fermentat suum iudicium*; drawn from the Israelites, who because of their haste, could not stay to leaven their bread: the meaning of it is, *That Iudge doth well, who is not hasty in Iudgement.* Deliberation and Consultation is the fermentation of Iudgement; not as *David* in haste gave *Ziba Mephibosheth's Land*, and at the best, bad them divide it. Mistake not the Hieroglyphicks of Iustice so, because Iustice was pictured blind, therefore a Iudge must put out his eyes; he must be quicksighted in every thing, but what may tempt him to pervert Iustice.

2. There

2. There is required *Sal Conscientia*, the Salt of Conscience, that he may do according to what he knoweth; this telleth you that you must do Justice Effectually and do it Impartially.

First, Do it Effectually, God doth so, he is known by the Iudgement which he executeth, *Psal. ix. 16.* and so should you make it your businesse to execute true Justice, as God prepares his Throne for Iudgement, *Psal. ix. 7. Will God pervert Iustice*, is an Interrogatory that he vehemently denieth, *Iob. viii. 3.* it's far from God, it should be far from a Magistrate, as one of the greatest Solæcismes that can be committed. Injustice in a Judge, leaves injustice at Gods Door, and shall not the Iudge of all the World do right? One foul Sentence is of more dangerous import then many foul examples; the one corrupts but the stream, but the other the fountain; as *Prov. xxv. 26. Fons turbatus & vena corrupta, est iustus cadens in suâ causâ coram adversario.* "A troubled Fountain, is a just man falling in his cause before the wicked. The Jews have a Saying, *Qui pervertit iudicium periunde est, ac si perverteret jus Dei & depelleret pedes Majestatis ipsius.* "For a Judge to pervert Judgement, is to pervert Gods right, and to thrust away the feet of the Almighty: who walks in the paths of Judgement, hear *Dauids* elegant Anthem, *2 Sam. xxiii. 1, 2, 3. David the son of Iesse said, the man raised up on high, the anointed of God, the sweet Psalmist of Israel said, the spirit of God spake, the God of Israel said, the Rock of Israel spake.* "A large Prologue to usher some matter of weight, it's but this, He that ruleth over men must be just, ruling in the fear of God.
And

And *Dent. xvi. 20.* *That which is altogether just, shalt thou follow, pure justice,* צדק צדק, as your margents read it *Justice, Justice, shalt thou follow,* the Ingemination denotes the affection with which God speaks it; and the strictness with which you should execute it; hence Judges are called, *Dan. iii. 2.* דתרי יא, *quasi, דתרי, quorum jus purum est,* whose Judgement is or should be pure, and Christ as Judge sets you a pattern, *Isa. xi. 5.* *Righteousness shall be the girdle of his loyns, and faithfulness the girdle of his reins.*

Secondly, Do it impartially, God doth so, and respects no mans person in Judgement. The Jews tell us that אונן, signifieth both *Aures* and *Bilances*, the ears and a ballance, upon this ground that a Judges ear should be as the tongue of a ballance, stand in *equilibrio*, equal to both parts, till the weight in the scale make it incline to either side; *Causa non persona*, The Cause not the Person, should be a Judges Motto, hence the *Athenians*, the *Egyptians* and the *Thebans* pictured Justice blind, and without hands; their Judges being appointed to sit in the dark, that they might know no mans face but his cause. The Jews say, *Qui aut amici aut inimici personam induit Iudicis exuit.* "He that acts either as a friend or as an enemy acts not like a Judge. He is not for fear as *Pilate*, nor for favour as *Herod*, nor for hatred, as *Ahab*, nor for hope as *Felix*, to passe any Sentence: Justice must run with an even course, without the weight of any ballancing interests, thus execute true Judgement in the Gate, and do no unrighteousness in Judgement, and you will prove your selves *Gods, and Children of the Most High.* Hear not mine, but *Dauids* Suasives to mind you: 1. He

1. He tells you *v. 1. God standeth in the Congregation of the Gods.* He is *Inspector morum*, your Dreadful Overseer, and is privy to your Sentences: Let not Judgement (in the Prophets phrase) be *far off*, when there stands a God of Judgement so near you. The Wiseman tells you, *Eccles. 5. 8. When there is a violent perverting of Judgement and Justice in a City, a higher then the highest regardeth it;* and *Job xxxvi. 7. His eyes are with Kings upon the Throne:* So with you upon the Seat of Judgement.

2. He tells you, *you are foundations, v. 5.* and upon you the whole fabrick leans, it is to you (as the people to *Moses*) that we come for Justice. If the foundations be out of course, the fabrick must fall; you will be our happineffe if you execute true Judgement in the midst of us. The Iudges used to sit in the Gate, to shew us that Iustice and Judgement is a stronger *Palladium* to the City, then all the tutelary gods; we may take the measure of our peace and happineffe by the line of Iustice which you draw over us. Iustice is the pulse of the Body Politick, *Hab. i. 4. חפני חירה*, our Translation reads it, *the Law fails, or is slacked, and Judgement goeth not forth;* but *debilitata est lex*, reads the interlineary; and the word *פני* it relates to the pulse of a natural body. *Cessabat motus vel pulsus cordis*, saith *Shindler*, the motion or pulse of the heart is ceased, to try the health, we feel the pulse of the body; a weak or an intermitting pulse is a bad indication of a declining state.

3. He telleth you *v. 6. you are Gods, and Children of the Most High*, it is your Honour, and brings you the nearer

nearer to God, if you execute true Iudgement in the Gate. You will endear both God and man by it: Men you will: *Absalom* by but pretending to it, stole away the hearts of the people, 2 Sam. xv. 6. *Job* as a Prince and Iudge, put on *Iudgement as a Robe and a Diadem*, Job. xxix. and the eye that saw him, witnessed his honour, and the ear that heard him, blessed him, and waited for him as the latter rain, v. xi. 23. He that ruling over men is just, is as the morning when the Sun ariseth, a morning without clouds, as clear Sun shine after rain, 2 Sam. xxiii. 4. and you will take God, being herein as *David* after his own heart, he will delight in you, as you delight in Iustice and Iudgement; who will be ready to say, *Ier. xxxi. 23. The Lord blesse thee, O habitation of Iustice.* The Rabinical Apothegme is to this purpose, *Qui iudicat veritatis iudicium facit Majestatem divinam habitare super Israelum.* He that executes true Iudgement, makes the Divine Majesty to dwell in Israel.

4. He telleth you, *you must die like men.* As the Magistrate is the breath of our Nostrils, so his breath is in his Nostrils. As the Apostle telleth us, *Heb. 7.* There are many Priests who are not suffered to continue by reason of death; so there are *ἄλλοι κύριοι*, *Many Lords* that are not suffered to continue by reason of death; Christ alone is the Prince and Priest after the power of an endlesse life. It is an observation of the Learned *Verulam*, That the summe of what may be said to a Magistrate, lies in these two, *Memento te esse hominem*, and *Memento te esse Deum.* Remember thou art a God, and Remember thou art a Man: the one as *Calcar*, the o-

ther as *FRANUM*, the one a *Spur*, the other a *Bridle*; a *Spur* to act like God, and a *Bridle* to keep them from acting like Man. *My Lords*, this clause of *Dauids* Sermon tells you, that there will be a time when you must cease to judge us; execute therefore true judgement in the Gate, that when you come to lay aside those *Scarlet Robes*, and each of you to receive your *Rest of Ease* from the King of Kings, and to lie down in your earthen Beds, the fruit of your righteousness may be peace.

5. He tells you v. 8. God will judge the Earth, and be Judge himself, *Psal.* l. 6. with a *Selah* for you, and us to mark, and after you cease to judge us, God must then judge you. Pass no Sentence therefore here, but what may abide the test, when every mans work shall be tried by fire: It was said of *Nerva*, that he comforted himself in this. *Se nihil fecisse quo minus imperio deposito privatus tuum vivere possit*: "That he did nothing during his Government, but his power being laid aside, he could live safely a private life. It is well for men in power, so to act, as that they may freely look man in the face; but it is a great deal better, so to act, as that they may be able with cheerfulness to look God in the face. The Jewes have a Saying, *Quem admodum judicasti ad lanceam Innocentia*, & *imaginetur sibi iudex ac si gladius interfamora*, & *ei gebenna aperta fuisset*. "As thou hast judged by the ballance of Innocency, so the Supreme Judge shall judge thee. Therefore let the Judge upon the Bench imagine to himself, as if he had a Sword between his thighs, and as if Hell was open before him. So judge us here, whilst

we

we stand before you, that when you come to stand before God, you may change your Judgement Seat, for Thrones, there to sit, and judge the Twelve Tribes of *Israel*.

Lastly, one word of application general to us all, and I have done. Magistrates are *Gods*, as representing him, and doing his work in judgement: Then God is *Judge himself*, and he will judge the World, and there is a Judgement to come, and these are but the Prologues to that dreadful Solemnity. And it cannot well be, that we being helped on, by such Monitors, should be unmindful of that day, these being so lively representatives of it; and least we should, these are our Annual Remembrancers, all we who are but Spectators of others Judgement, must be persons concerned in that upon our own accounts, where we all shall have our Last Trial, not for Temporal Inheritances, but for Eternity. The true Notion of Judgement to come well considered, made *Felix* tremble when he sat upon the Judgement Seat; much more will it have that effect upon us, when we come to stand before it. Can we hear of the coming of the Judge, and not think of that, wherein it is said, *He cometh to judge the World in Righteousnesse*, riding his last Circuit upon his Cloudy Chariot, *Psal. xcvi. 13*. Can you behold the great Conflux of people from every Quarter to this Solemnity, and not think of that day, wherein he shall call to the *heavens from above, and the earth beneath, to his judgement, Psal. l. 1, 4*. Can yee behold the person of the Judge, and not think of *that man by whom God hath appointed to judge the World, Acts xvii. 31*. Can

ye hear the Trumpet sound before the Judge, and not think of those formidable Heralds of that Day; when *he shall descend from Heaven with a shout, with the voice of the Archangel, and the Trumpet shall sound, and the dead shall be raised, 1 Theff. iv. Latter End.* Can ye behold these (as the Poet calls it *Ignita purpurea*,) so here upon better reason these flaming Scarlet Robes with which the Iudge sits vested, and not think of those flaming Robes which that Iudge shall come cloathed with, when he shall *come in flames to render vengeance upon all ungodlineffe, 2 Theff. i. 8.* Can ye behold the Iudge sit down upon his Seat to take cognisance of all Causes Criminal and Civil, and not behold as in a Vision, Christ sitting down upon his Seat, to take cognisance of *all things done in the body whether good or evil, 2 Cor. v. 10.* Can ye behold the Iustices of the Peace upon the Bench, as *Iudicis Coassessores*, Coassessors with the Iudge by joynt suffrage, ratifying the sense and proceedings at Law. And not think of those Coassessors with the Great Iudge, who shall *judge the World, and sit upon Thrones*, by joynt suffrage and assent, ratifying the proceedings of that Iudge, *1 Cor. vi. 2.* Can ye behold the Gaol delivery, the prisoners conducted to the Bar by the Iaylor, and surrendered up to Iustice; and not think of that great Gaol Delivery, wherein *Earth and Sea shall give up their dead, and small and great shall stand before God, Rev. xx. 12, 13.* Can you see the Books opened, every mans Case stated, Inditements read, Witnessles produced, and circumstances proved, and all fit for Sentence; and not think of those Books which shall be opened, where-

in

in all our actions are registred, and we all shall be judged out of those books, Rev. xx. at which time there will be imprisonment without Bail, Indictment without Ignoramus, Conviction without Plea, Sentence without Writ of Error, Execution without Reprieve, and Judgement without Mercy for all Sinners; all which though it be the least in mens thoughts, yet it shall certainly come, and its prudence before-hand to set our selves before that Tribunal. And when we behold the guilty felons at the Bar, with pale face, and akeing hearts, let us think every one of us, *Iam mea res agitur*, our part is now acting. And thus reason, Seeing we look for such things, what manner of persons ought we to be in all holiness of conversation; and knowing the terrour of the Lord, let me persade you to passe the time of our sojourning here in fear. *Homo times Regem qui forte exanimetur ne puniat eum, & non times a Rege vero in cujus potestate est anima nostra in hoc seculo, & in venturo.* Aben Ezra in Exod. xx. 3. We fear the Magistrate, who may die to-morrow, least he should punish us; but fear not the great King; in whose hand our souls are in this life, and that which is to come. The Jews have left a good caution behind them. *Hec tria consideres & non incidēs in manus transgressionis: Unde venis, quo tendis & coram quo tibi ratio reddenda sit.* Consider these these three things, and thou shalt not fall into hands of transgression: Whence thou comest, whither thou goest, and before whom thou must give an account. So speak and so do, as those that must be judged by the Royal Law, the strictest Rule, and stand at his Tribunal, who is the severest Iudge; that

that we may with freedome go to meet him in the air; not having the black stone of condemnation, and so to fall; but the white stone of Absolution, and so to stand in Judgement, and be for ever with the Lord.

And thou O Father, who hast appointed to judge the World by that Man Iesus Christ, and wilt convince the World of sin by thy Holy Spirit: Send down thy Spirit into our hearts, and so blesse these thy servants who are now to judge in endowing them with a Spirit of Judgement; that they may so execute the Justice of the Lord in this their day, that they may not fear to stand before that Great Tribunal, in the Day of the Lord. And so blesse and direct us all in our passage through this Valley of Tears, that we living in thy fear, not to the will of the flesh, but to the will of God; we may all, when we come to meet at that Great Assize, be found blamelesse, and without spot at his appearing. And this we beg for the Sake and in the Name of Iesus Christ our dear Redeemer, to whom with thee, O Father, and the Holy Ghost, be all Glory and Honour, now and ever. Amen.

I N I S.

rs;
to
to
ge
n-
rn
r-
a
ne
ot
of
ge
r,
ve
e,
g.
us
i-
r,

G. J.